

Burton
P3

Mr. Grey:
Members of the Class of 1923:

It gives me great pleasure on behalf of the University to accept the gift which you today tender to the University, and to promise you that it will be carefully preserved and cherished by the University. I desire also to express my pleasure in the particular character of the gift which you are presenting, and in the wisdom of your selection. It is eminently suitable that the gifts of successive classes should constitute an historical record which successive generations of students will read. It is one of the charms of the great English Universities that they abound in such memorials. We are still young, and we have comparatively few. We ought to have more and more as the years go on, and I am glad that you are adding one today.

I am especially happy that you are giving the University a bas relief of Mr. Judson

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I am especially happy that you are giving the University a new relief of Mr. Jackson

which will preserve his portrait in imperishable bronze for centuries to come.

He has been the President of the University practically throughout your college course, and it is eminently appropriate that your class should in this way perpetuate the memory of his presidency.

I do not know how many of you have come to know President Judson personally. I hope that many of you have done so. But probably none of you can have known him as well as I, who have been his colleague for over thirty years and have served under him as President for seventeen years. Perhaps, therefore, I may venture to say to you some things about him on the basis of my more intimate acquaintance with him.

The world knows him as an author, and as an educational administrator of unusual ability, as a member of important Boards and Foundations, and as representative of these Boards and of the national government on important Commissions to foreign lands. But I, who

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may claim to have known him as friend, should like to speak to you of two or three of his more personal qualities.

President Judson is eminently a just man, one who in all the complex questions that come before the executive officer of a great university could always be relied upon to see all sides of a question, to weigh all considerations judicially, and to be preeminently just in his decisions.

In the second place he is an absolutely unselfish man. I remember his saying to me once in the confidence that he might show toward a colleague of many years, "No one has any right to take this office in any other than a spirit of absolute self-sacrifice." In that spirit he administered his office. No tinge of self aggrandisement ever marred his administration.

In the third place, Mr. Judson is a very kindly man. To be just is not always

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to be kind. There is a justice that is cold and severe. To be unselfish is not necessarily to be kindly. The martyr, who is ready to lay down his life for a cause, may be harsh and hard to live with. Mr. Judson is not only just and unselfish, but kindly. Not that he carries his heart on his sleeve, not that he is emotional or gushing. He is neither. But all those who have really come close to him have found him to be a most genuinely kindly and sympathetic man.

A president has to do many things that are not pleasant for him to do, and that are not welcome to those who are affected by them. It is a great thing to have in the presidential chair a man whom people trust because they know that he is just, unselfish, kindly. I congratulate you that you in your gift today are honoring a man who not only has been a scholar and administrator, but a man whom his friends admire and love because of his high personal qualities.

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Colleagues of the Faculties, students and friends of the
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The presidency of the University of Chicago is a great
honor and a great responsibility, and neither of these was
ever among my ambitions, still less among my expectations.
Mindful of the statutes of the University respecting retire-
ment, and of the dangers of overstaying one's welcome, I had
had it distinctly in mind that I would, at about this time,
retire both from teaching and administration and devote
those years which a long-lived ancestry encouraged me to
hope for to certain tasks in scholarship and book-making
which I had long ago begun or planned. About a year ago I
notified the Dean of the School in which I have done most
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Trustees requested me to take the position of Acting President, I found myself irresistibly drawn to accept it, in large part for the same reason that influenced me some years ago to accept the office of Director of Libraries, because it promised an opportunity to fulfil a long cherished ambition, to be of service to the whole University and not simply to one division of it. And I freely confess that the interesting character of the work, and the cordial cooperation of Trustees, Faculty, Alumni and friends which I have enjoyed since February, have more than offset the arduousness of my duties. It is therefore, on the one hand, with a deep sense of responsibility, and on the other, with a not less keen appreciation of opportunity, that I now publicly, as I have already privately, accept the office to which I was elected by the action of the Board, taken July 12.

Mr. Swift has spoken of my having already made two inaugural addresses. It would be more than superfluous, therefore, for me to inflict another upon you today. Yet I should like to say here again today, in briefest possible form, some of the things which I have said before, and most of all to express my profound conviction that the University of Chicago has at this time within its grasp an extraordinary opportunity of service to the cause of education and of human welfare. The solid foundations laid under previous administrations, the extraordinary devotion of the Board of Trustees to the interests of the University, the not less remarkable harmony of the Faculty, with an entire freedom from cliques, or even of unseemly rivalry between schools or departments, the great city

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at our very doors, an inexhaustible source, both of students to teach, and of means with which to endow instruction and research, our world-wide reputation and relationships, the high ideals and broad vision which we may justly claim, characterize both trustees and faculty, constitute a combination of opportunities and of resources adapted to meet them, that quicken my imagination and stir my blood each time I think of them. It is true that many of the opportunities that I have in mind will require years in which to come to realization. Indeed, a University, like the world of the ancient Greek philosopher, is always becoming, never is. But this does not diminish the significance of these opportunities, even for me. For I long ago decided that anything that could be finished in my life time was necessarily too small an affair to engross my full interest. It is therefore with a joy but little dimmed by considerations based on the year of my birth, that I look forward with you to the future of the University.

We have foresworn all ambition for large numbers, yet we shall set no arbitrary limits to the increase of our student body. We shall be more concerned to perfect the schools we have than to add new ones. Yet we shall be ready to accept such opportunities as are open. We shall build buildings as we need them and obtain the means for them, but we shall always emphasize the spiritual and the human rather than the material aspects of our task. Our deepest interest will be in men, and our supreme concern for their welfare, yet we shall earnestly devote ourselves to research in every field because of our conviction that in the end, research leads to truth, and that truth in the possession of those who have a just sense of relative values cannot fail to promote the welfare

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Mr. President, to you and to your colleagues on the Board of Trustees, I desire to express my appreciation of the great opportunity you have given me, and I pledge you all the power I possess for the realization of its possibilities.

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No page 1

Executive's Club of
Chicago
Feb - 27 - 25

- 2 -

But it is also partly due to the fact that business and scholarship cultivate different habits of mind. The one requires quickness, the other calls for patience, deliberation, for months and even years.

It is a quick decision of business men - my own experience in the last ten years in a business

Let it must then, I think, be conceded that there is a difference both in the type of mind in the two fields, and in the effect of the work in each field on the mind that pursues - that in general the work of different men.

But on the other hand I should like to point out today certain great areas of contact and certain aspects of interdependence between these two fields of effort, or at least between the people who are severally engaged in them.

(A) And let me speak first of research. Research is the pursuit of the unknown. It is the resultant of three causes - human need, human curiosity and a world capable of satisfying the former and of exciting the latter.

A hungry man looks around to see where he can find something to eat and eventually becomes a fisherman or a farmer. He is cold, and to cover his nakedness and keep himself warm becomes a hunter and trapper and a shepherd. He takes to himself a wife and begets children and becomes a builder to make a place to shelter them.

Modern agriculture & the manufacture of agricultural machinery, the fishing industry, the cattle business, the building trades in all their branches are the product of research & invention

But among some peoples and in certain stages of civilization curiosity has been an even greater incentive to research than physical needs. All men are curious, being in this respect like

But it is also partly due to the fact that broadly

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hunter and trapper and a shepherd. He takes to himself a wife and

begets children and becomes a builder to make a place to shelter

them. Modern civilization is a series of such steps.

But among some peoples and in certain stages of civilization -

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author is well as statesmen -

We have had a few examples in America -

Prescott was a man of affairs but

a scholar - I have a friend who

When a few years ago I first began to add to my task as a scholar some administrative tasks I was struck with the ^{difference between} ~~fact that~~ the business man's way of working and my own. I had trained myself to see all the facts and to withhold decision till I could weigh them.

I ~~was~~ once spent years in ~~getting~~ reading - decision that when I reached could be stated in ten lines. I do not know ^{any way to write} ~~that~~ the work has been ~~very~~ different because of those ten years or those ten years, but that is what scholarship demands of men. When I came to deal with men of business, and wanted a decision from them, I presented them all the pertinent facts as compactly. But I soon found that they had reached their decision in half the time that it took me to state my results in condensed form.

No to scholarship + business demands different habits of mind. There are exceptions of course. Eschschall is Great Britain. Grote the author of the History of Greece, Ho of Kim, author of Italy & her Sunders were both bankers. Gladstone + Asquith + Morley were

their distant relative, the monkey. But it is the insatiably curious races that have become discoverers. Perhaps we might even defend the general statement that the rank of ^{any race} ~~a nation~~ in the scale of civilization is determined by the keenness of their curiosity. ~~Knowledge is the product of research and research is largely the result of man's insatiable curiosity.~~ Man looked up into the sky and saw the stars and eventually became an astronomer. He looked across the sea and wondered what was there and became an explorer and a geographer. He wondered what made the rocks so strangely laid down in layers and became a geologist. He met a man whose language he could not understand, wondered why he talked so differently from himself and became a linguist. He wondered what lifted the heavy lid of a ^{boiling} ~~teakettle~~ and invented the steam engine, and steamships took the place of sailing vessels, and the land became covered with railroads. Franklin wondered whether the flash of lightening and the spark of the Leyden jar were of kindred nature, and there followed in the train of his curiosity all the marvellous discoveries and inventions in the field of electricity.

If necessity is the mother of invention, curiosity is the

father, and often the father furnishes the major generative impulse.

Modern research has been enormously profitable to the human race. It has ^{been profitable economically.} ~~diminished~~ the hardships of life, ^{and} ~~it has added~~ to its

comforts and luxuries. It has given us the steamship and the rail-

road, the telegraph and the telephone, the radio and the wireless,

~~anaesthetics and asepsis.~~ It has multiplied the earning power of

men by four within a century. ^{mail} [The Atlantic Monthly recently

contained an article entitled, "A Woman's Memories at Eighty-one."

In its elemental forms, research was all as the human race, and all its civilization is the product of every thing that differentiates the modern man from his ancestor who only food was a rock. In its organized form - a conscious and co-operative effort - it is altogether modern - an affair of scarcely more than a century.

Half of the items in that list are the products of modern research. Ezra Meeker crossing the continent in his youth in an oxcart, and this year in an airship is a vivid illustration of the progress due to the researches made within the life of one man. Research has reduced smallpox and typhoid fever and cholera from major dangers to negligible incidents among civilized peoples. In 1891 there were 1997 deaths from typhoid fever. In 1923 with double the population there were but 56 deaths. It has exterminated hookworm and yellow fever over large areas and is on its way to banish them from the earth. Within the last year it has made such advances in the study of scarlet fever as to promise that this scourge of the children will be extinct. Scarcely a month goes by but some important new discovery is announced. Ethylene - Hexylresorcinol - But the contributions of research to human life are not wholly in the realm of the physical and the economical. We have learned that there are problems of human life, political, social, and individual that call quite as loudly for study as do the problems of Physica and Chemistry and Disease, and that the study of these is quite as rewarding as the investigations of physical problems. Indeed it has come to be recognized by the physical scientists themselves that there is an element of danger in their discoveries if they are not accompanied by equally thorough studies of the human problems. that Chemistry may produce too many and too dangerous explosives for the good of the race, and that important as it is to save life by checking and curing disease, it is quite as important that those whose lives are saved shall also learn how to live amicably in relation to one another. To our investigations of the world in which we live we must add quite as thorough study of ourselves who live in it. Beginning, I say; for in fact we have only begun. But having begun we are destined to go, no man knows how far.

*It has con-
quered disease
which raised the
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guilt of
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*At the same time men are already doing list
of foundations engaged in this field of research.
- The Sage Foundation, the Carnegie Corporation,
the Commonwealth Fund, the National Research*

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May I cite a few instances to illustrate the contact between
scholarly research + business. The Federal Reserve legisla-
tion which ~~has created~~ created our Federal Reserve
Banking system is correct, I suppose, to represent the
greatest achievement in banking in the United States
country has made. Do you know that our bankers
themselves recognize that this was the product of
cooperation between the practical bankers +
the scholars of a University faculty?

In a morning paper 2 days before yesterday it is
stated that the Yellow Cab Co of Chicago has
reduced accidents by 34% by employing a
psychologist of Northwestern University to put to
drive a cab himself + then administer psychological
tests to determine ~~who were safe~~ which of the
applicants would make good drivers.

These examples will surely be multiplied
as time goes on.

But ~~it is not only in the economic~~ ^{the products of} research have a value beyond all these that I have named. Not only does it increase the earning power, ^{the comforts & luxuries of men,} conquer disease & lengthen life, find solutions of social problems, it also

And this leads us also to recognize that researches in the physical realm have a value that is not at all physical, but wholly intellectual and spiritual. Whatever their contribution to human comfort and luxury not less important to say the least is the contribution which they make to the broadening and deepening of human thought, and the consequent enrichment of human life.

Astronomy helps the sailor to sail his ship, and gives us methods of reckoning time that have enormous commercial value. But ~~consider also its immense value~~ ^{its highest values are in the} stimulus and inspiration that its stupendous discoveries give to the human mind, as it teaches us the relation of the earth to the other inhabitants of the universe and the tremendous distances into which our vision pierces, ~~when we~~

Go out at night and look up into the sky. ~~It also considers also all the other spheres - the atoms.~~

Geology has its value for the mining industry, but we could better afford to surrender all that than to lose what Geology has taught us about the history of the earth and of the life of plants and animals and man on the earth. It has probably had a greater influence in transforming theology and emancipating men from traditionalism than all the studies of the theologians themselves. Bryanism is largely an effort to cry down the facts that Geology has established.

Egyptology declares no very large dividends in the stock market, but it has yielded results for human thinking of far more significance than the rise and fall of stocks.

The highest values of research and education are not measurable in commercial terms; ultimately these values are all intellectual, social, spiritual, and only very partially reducible to commercial terms.

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(B) But from another point of view, also, the interests of scholarship and of business in the broad sense of the word are inseparable and intimately related.

No scholar is simply a scholar, no business man is simply a business man. Both are profoundly interested each in his own task for its own sake, but to each also his business is a means to an end - outside of life, by no means the whole of it. The business man and the scholar are both citizens, both are sons, and in most cases husbands and fathers. Both have their broad intellectual interests and their moral and religious life. And in these matters they meet on a common plane, and are equally concerned with the products of research and of thought.

~~Let me take a few illustrations.~~ *I have spoken of which in its contribution to human enlargement of*
Astronomy is quite as remote from my special interests as
~~from those of the banker or the manufacturer, but it is profoundly~~
~~interesting to us both.~~ *Think and alike to the scholar & the man of affairs. But think also political - the life of our country, of*
Political life - the relations of races and nations in
the world, *of* art in all its branches, including music, painting,
sculpture, architecture, *of* literature, religion, friendship, family
life. All these things concern us all alike quite independently
of our occupations in life. *We are all men, and our manhood is both broader & deeper than our occupation or our special*
In short, what I am saying is that ultimately the real *and social human* interests
interests of life are spiritual, - and this is equally true of the
scholar and of the business man, and therefore the things that unite
us are far more significant and fundamental than those that divide us.

But if these things are true, then, there seem to me to follow three important conclusions:

1. The two groups of men that represent these two interests ought to be increasingly appreciative and increasingly

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from those of the farmer or the manufacturer, but it is profoundly

interesting to us as well. The scholar like the farmer has his own

political life - the relations of races and nations in

the world, part in all its branches, including music, painting,

sculpture, architecture, literature, religion, friendship, family

life. All these things concern us *all alike* quite independently

of our occupations in life. *We are all men, and our interests*

to work together + share our common life in our special
In short, what I am saying is that ultimately the real

interests of life are spiritual, - and this is equally true of the

scholar and of the business man, and therefore the things that unite

us are far more significant and fundamental than those that divide us.

But if these things are true, then, there seem to me to

follow three important conclusions:

1. The two groups of men that represent these two interests

ought to be increasingly appreciative and increasingly

helpful to one another.

2. The University as the representative of scholarship and the spirit of research in its broadest sense is bound to concern itself more and more with all aspects of life. A great change has already taken place in this direction. Once there were but three learned professions. Now we have schools not only of medicine, law, and theology, but of education and social service and of business administration and of agriculture. The time will soon come when there will be schools of politics, and all of these will be both professional ^{training men for professions} schools and institutes of research, trying to master the facts in all these areas and to solve the practical problems that press for solution.

3. The products of business life should in even greater degree than heretofore be turned back into the support of the great centers of research and education. *I know & you know men who have great joy in*

The University of Chicago is now meeting outside from some fifteen outside corporations to conduct researches for them in various fields matter affecting business & social life. This cooperation is destined to ~~form~~ be still further developed — not to the ~~exclusion~~ of the more fundamental studies, but in addition to them.

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Corner Stone of Theology Building

Nov 6, 1924
Benton
Ad 1

We lay today the cornerstone of a building to be devoted to the study of religion and the preparation of men to be ministers and teachers of religion. Its presence here bears witness to the University's recognition of the fact that religion is within the scope of its interests and that the study of religion has a place in that total sphere of the study of man and the universe to which the University is devoted. I am glad that it stands near the centre of the main quadrangle, because this suggests at least that the place of religion among the many interests of life is central. As the Services in Mandel Hall on week days and Sundays, as the space devoted to the Christian Associations, and still more the great chapel that is soon to be built testify to the conviction that religion should have its place in the life of the University community, so this building bears witness that religion has its place in the cycle of studies with which a University concerns itself, and its place in the life of the world at large.

It bears this evidence in three ways,

1. By the fact that this is a professional school, preparing men for the Christian ministry, this school and this building testify to the conviction that the prophet is still a need of the community. If one scans the history of the past one sees ever and again rising up in this and in that people the prophet, the man of vision, the man of ideals, the man of speech, the articulate voice of the half-conscious conscience and aspiration of the people. Such men are born not made, yet the school in which they assemble to prepare them-

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selves for life contributes to their greater efficiency and testifies to the consciousness that they are needed. The Divinity is primarily a school of the prophets, and by that fact bears testimony to the need of religion.

2. It testifies in the second place to the conviction that society still needs the spiritual and social leader, the man who not only has a message to utter from the pulpit, but is able every day in the week to take a leading part with his fellows in the endeavor to make this a better world for children to be born into and to live in, a better world for all of us to spend our days. For religion is not only a creed or an aspiration or emotion. It is also a life, and a social force. This Divinity School at least and this building will stand for the conception that this world needs to be made better, and that the task of making it such is one not only of ideals or of individual betterment, but of social improvement and of social leadership.

3. By the fact that this is not only a professional school but a school of research in the realm of religion it testifies to the conviction that we are not at the end of our discoveries in this sphere, that from God's word and from God's world, there is still new truth to break out. The last generation has

seen great progress in the recognition and acceptance of the thought that Theology has the same right and duty to make progress by research as Astronomy or Geology. Relatively to our knowledge of them, the stars and the earth and religious experience are all fixed. Absolutely they are not fixed, but are constantly changing and our knowledge of them is increased not only by a study of their past which is unchangeable, but of

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those changes which go on under our eyes.

This school has had an honorable part in the vindication of the right of the student of religion to search for truth and reach his conclusions on the basis of such search, with the same diligence and freedom as the student in any other field of knowledge. In the exercise of that right it has rendered valuable service both in the preparation of men for service in the ministry and in research and publication.

In the beautiful and spacious building of which we today lay the cornerstone, it will enter upon a new period of its history characterized on the one hand by fidelity to the best traditions of its past and on the other hand by increased productiveness in all departments of its work.

To the family whose generous and modestly anonymous gifts have made this building possible I desire on behalf of the University to return hearty thanks for their gift and to pledge to them the word of the University that it shall be faithfully used for the purposes for which it was given.

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THE OBLIGATION OF THE EDUCATED

Address to the Recipients of Degrees at the Autumn Convocation

August 31, 1923

by

Ernest D. Burton

To you who today have received degrees from this University, I wish, before you depart, to say a few words on "The Obligation of the Educated", and by the educated I mean you - or at least I include you in the class. Are you flattered? I am sorry. Do you protest, We are not educated; we have only just begun our education. Then I am glad. For the first thing I wish to affirm about the obligations of the educated is that every man who has received the amount of education which is represented by a University degree is under solemn obligation to continue the process of his education. Please notice that I do not say complete it; for the presupposition of what I am saying is that education is a life long process, which may end, in a sense, at death, but can never be completed. It is a continual process of discovery of one's self and of one's world and a continual adjustment of one's self to one's world. All education is, therefore, of necessity, self-education - an acquisition, not an impartation. Yet it is equally true that every man's education is a gift to him - a thing which he could by no means have acquired if it had not been for that which society and the past had already provided for him, quite without effort or cooperation on his part. Society itself, with all its educative institutions and influences, political, social religious, historical, is the product of centuries of human experience and reflection and effort, and furnishes the conditions without which

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with all its educative institutions and influences, political, social, religious, historical, is the product of centuries of human experience and reflection and effort, and furnishes the conditions without which

such an education as you have received would be impossible. Did a Gladstone or a Darwin, a Tennyson or a Kant ever spring from a barbaric society? Even the powers which constitute the individual, the self that adjusts itself to its environment, is a product of heredity. Because these things are so, because to have gone as far as you have gone along the path of education has been possible only by reason of what you have inherited within yourself and without yourself. You are under obligation not to cease or arrest or interrupt the process of education, but to continue throughout your life what you have begun.

Perhaps you have seen men and women who have treated the University as a finishing school, who, after graduation, have undergone a process of gradual mental deterioration. Commencement day has been for them the end of their intellectual growth, the watershed of their intellectual life, the great divide, from which they descended into a valley of mediocrity and stagnation. It should be only the platform on which to pause for a moment to glance back over the road that has been traveled and to face the next stage of one's upward progress - the fork in the road at which you pause to read the sign board, noting how far you have come and choosing the road for the next ensuing period of life.

But the obligation under which you rest by virtue of the education which you have received and acquired, is not exhausted in the continuance of the process of your own education. He who has received is bound also to give - to be an active and transitive educative force - an educator of others, a stimulator of others to

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to perceive and reflect. Many of you are, or will become teachers. You will be by profession, educators. I hope you will not think of education as a process of impartation on your part and receptiveness on the part of your pupils, but that you will seek rather to incite your students to perceive, to reflect, to decide for themselves, to make their own voyage of discovery, and their own acquisitions of new territory. It is reported of an educator who has been conspicuous in his opposition to traditionalism and dogmatism that he was himself rather impatient, not only of dissent from his opinions, but even of expression of them in phraseology other than that which he himself preferred and used. I hope you will follow his principles rather than his practice, and that you will strive to develop in all your pupils that habit of self-education which will tend to make education for them, as for you, a life long process.

But it is not, especially if you who are to be teachers by profession, nor of your work in your profession, that I am thinking when I urge that having begun the process of education for yourselves you shall also be creators of education in others. In the middle ages education in any formal or large sense of the word was the privilege of the few. The monasteries were the chief conservators of learning, and we of modern times are deeply indebted to the monks of those days for their services in preserving and transmitting the knowledge of former days. But we have come to other and happier days, when the man of education is not a monk, but a man of the world, in contact with his fellows, and they susceptible to his influence. What once belonged to the monk in relation to the novitiates of his order now belongs to every educated man and woman and in relation to the whole community.

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Your function as apostles of education you will be able to discharge in many ways, by seeking out capable young men and women, rousing their ambition and starting them on the highway of education; by maintaining and exhibiting the scientific attitude of openmindedness and fairmindedness toward all questions with which the community has to deal; by taking your part in public discussions and your share in public enterprises that have in them educational possibilities. In all these ways I hope you will be suggestive rather than dogmatic, winning by modesty rather than offending by arrogance or assumption of superiority, not discrediting your education by your boasting of it, but commending it by your helpfulness. It will be well for you always to remember that the University is not the only educational agency in the world, nor a college the only place where one may get an education. Many a man has gained in business life a better education than his son has acquired in college. Be not too proud of your degree. I urge not pride, but a sense of obligation. In many cases, you may be the only member of your faculty who has had the privilege of a university education. It will largely be with you whether you are the last or the first of a long line of educated men and women who will serve the world more effectively because of their trained minds. But be this as it may, you cannot escape the responsibility that comes with your opportunities. Having had such and so much education as you have had, puts you under obligation to be apostles of education, and it becomes you to discharge that obligation in such way that you will be apostles of light and not of darkness, commending education, not discrediting it.

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Your function as apostles of education you will be able to discharge in many ways, by seeking out capable young men and women, turning their ambition and starting them on the highway of education; by maintaining and exhibiting the scientific attitude of openmindedness and fairness toward all questions with which the community has to deal; by taking your part in public discussions and your share in public enterprises that have in them educational possibilities. In all these ways I hope you will be suggestive rather than dogmatic, winning by modesty rather than offending by arrogance or assumption of superiority, not discrediting your education by your boasting of it, but commending it by your helpfulness. It will be well for you always to remember that the University is not the only educational agency in the world, nor a college the only place where one may get an education. Many a man has gained in business life a better education than his son has acquired in college. Be not too proud of your degree. I urge not pride, but a sense of obligation. In many cases, you may be the only member of your faculty who has had the privilege of a university education. It will largely be with you whether you are the last or the first of a long line of educated men and women who will serve the world more effectively because of their trained minds. But be this as it may, you cannot escape the responsibility that comes with your opportunities. Having had such and so much education as you have had, puts you under obligation to be apostles of education, and it becomes you to discharge that obligation in such way that you will be apostles of light and not of darkness, commending education, not discrediting it.

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educated to make their contribution to the process of social evolution - or to put it in other words, to the process of creating a better world for children to be born in and for men and women to live in by creating a better type of human society. The future welfare of the race depends on this process going forward successfully. Responsibility for the success of the process itself rests mainly on the educated members of the race.

The uneducated man may have to admit that the problem is beyond his comprehension, and the process too intricate for him to assist; that at the best, all that he can do is to find where he fits into the social structure as it is and play his little part as well as he can. But you who have begun to be educated - who have come as far along on the road to an education as to receive your degrees today can no longer enter the plea of inability. The educated man is bound to think scientifically and socially - Chemistry and Physics, Geology and Geography, as well as History, Sociology and Philosophy have their social significance as well as their scientific, and these latter subjects have their scientific, ^{as well as their social aspects.} Both groups have immense possibilities of good and of evil to society as a whole, and none of us can excuse ourselves from social and scientific thinking. But neither can we escape from the responsibility for social action. Men and women alike you are all voters today, and by virtue of your education responsible not only for voting intelligently, but for giving serious thought to all those matters which make for or against the development of a better type of human society. In a day when democracies rule the world you are constituent members of the greatest democracy in the world, and of that class of such members in which rests the chief responsibility for

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guiding the policy and the action of the nation. No one can travel over this great country of ours, as many of you have doubtless traveled, and not be impressed with its immense resources, its immense resources, its immense accumulated wealth, its stupendous possibilities in every direction. In an hour when almost every other land in the world is in distress and anxiety, we are at peace, and rich and increased in goods beyond the dreams of avarice. Our prosperity is our greatest danger, our only escape from it a large body of thoughtful men and women capable of thinking scientifically and socially, and of shaping for their country a way of prosperity for itself and of happiness for the other nations. Time would utterly fail me even to enumerate, still less to discuss or attempt to solve the multitudinous questions on which you will be called to think. My purpose today is not to do either of these things, but to insist upon your obligation to do them.

That you have come to this hour on the road of education imposes on you three great obligations.

To continue your education while you live; to be apostles of education to others, an active educative force among your fellows; and by social thinking and acting to make your contribution to the evolution of a better type of human society.

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P 3

A FEB 20 1924
THE BUSINESS OF UNIVERSITY MEDICAL SCHOOL

By Ernest D. Burton.

The business of a University Medical School is of course fundamentally the same as the business of the University and the same as the business of any other medical school, viz., service to the community. If there are today any schools of any kind which are conducted as commercial enterprises for the financial profit which they will yield to their managers, if there ever was a time when medical schools were conducted for that purpose, it is doubtful whether any medical school can now justify itself in the adoption of such a policy and certain that no University school can do so. Medical Science has been so broadened by the investigations and discoveries of the last half century, the intelligent practice of medicine demands so extensive and so expensive a course of training that to give an adequate course in medicine can no longer be a matter of pecuniary profit and to give an inadequate one is a crime against humanity.

Medical schools must hereafter be classed as philanthropic institutions, having as their governing motive service to the community, and the cost of their maintenance must be met only in small part by the tuition fees of their students.

This situation which is forced upon medical schools in general is emphasized in the case of the University Medical School by the fact that the fundamental motive of the University, without which it has no right to exist, is service, and that as a department of the University the Medical School must accept this governing principle of the whole institution. What Lincoln said of the nation that it could not long exist half slave and half free, applies

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equally with necessary change of terms to the University. It cannot exist half for profit and half for service. The same principle must control all its divisions and schools.

But when we have said that the Medical School in general and the University Medical School in particular exist for service, it still remains to define the character of that service - and this brings us to the consideration of another important fact, respecting the intellectual life of the last half century in the United States. It is not too much to say that our conception of education has undergone a radical change - or perhaps I should say is now undergoing such a change, which because it affects all our Education is affecting and must affect our Medical Schools also.

Let it be taken for granted without discussion that the ultimate purpose of a Medical School is to relieve human suffering, to increase the happiness and worthfulness of human life, promoting human health by curing or preventing disease. Let it be further assumed that the Medical School aims at this result largely by the training of a medical profession. It is not simply a research institute, discovering facts, nor simply an institute of public intelligence. Whatever it may do either in discovery or in imparting to the people at large knowledge about health and disease it aims also and especially at the education of physicians.

But how are physicians to be trained? Is medical education mainly a matter of the imparting of information or of the development of an attitude and the equipment of a mind with intellectual tools? Does it send out physicians who having completed their medical education will hereafter employ the remedies and methods which their preceptors have taught them, or does it lay the foundations of an education on which the graduate will continue to build as long as he lives? China has for centuries had a

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ultimate purpose of a Medical School is to relieve human suffering, to increase the happiness and worthiness of human life, promoting human health by curing or preventing disease. Let us be further assumed that the Medical School aims at this result largely by the training of a medical profession. It is not simply a research institute, discovering facts, nor simply an institute of public intelligence. Whatever it may do either in discovery or in imparting to the people at large knowledge about health and disease it aims also and especially at the education of physicians.

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medical profession but no medical schools. The practising physician has passed on to his apprentice the rules he has learned from his predecessor. Farmers have been and still are educated in the same way. Until lately at least, blacksmiths and carpenters have been made in the same way in this country. All these examples illustrate one method of education - the method of impartation. It is centuries old and still widely prevalent. Fifty years ago it was, I presume, almost the only method in use in this country in all education from the elementary school to the professional school. It was a matter of give and take. The professor or the text book did the giving and the student did the taking.

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In his recent volume entitled President Elliot tells a story which would be almost incredible if it did not come to us on unimpeachable authority. Let me read you a paragraph or two.

But the dogmatic method of instruction was of course not confined to New England. A man who graduated in medicine in this city as recently as within twentyfive years told me that one at least of his professors used to dictate his lectures, word for word, commas and semicolons included, and on examination demanded that the answers to his questions reproduce the exact language of the lecture, punctuation included. This method of teaching was of course not peculiar to Medical Schools. It was the common method of professional teaching. Thirtyfive years ago I was one day expressing to the President of the School in which I then taught my indignation at some one who was doling out his opinions to his students and expecting them to accept them as matter of course. His comment was, "Well, with the majority of students, is there anything better to do than to give them their message and expect them to go out and repeat it?"

Still more recently, in the University of Chicago I have known professors to adopt the same attitude and follow the same method. It is simply the method of the centuries, and is still the method in large areas of education.

But it is in fact also out of date and doomed to extinction. For about fifty years it has been in process of displacement by another method, which I believe is destined eventually to affect profoundly our whole educational system. The force that is bringing about this change is simply the restoration of nature's own method and the systematization of a process that has always been going on in the world.

Let me explain what I mean by each of these statements; and first in respect to nature's method. Every normal child is a natural investigator. Lying in his cradle,

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he begins to acquire knowledge by observation. Long before he can read a printed page or ask a question or even understand vocal utterances, he discovers many things about the world in which he lives. He knows that food gives him comfort, and lack of it pain, that his mother's face comforts him and the faces of children amuse him. By this process he discovers what certain sounds mean, and by a long series of experiments learns how to make sounds. Thus he acquires the elements of language, learning to understand it and to speak it. With this new tool he acquires access to the experience of others and adds rapidly to his store of knowledge, by drawing on the common stock of ideas in his environment. Entering on this stage he learns a great many things that are not so, as well as many that are. But the fact of importance for my present purpose is that personal discovery precedes the give and take of conversation and that it goes on through life. In school indeed the child is subjected to a process of so-called education which threatens to displace nature's method of observation and interpretation. But released from the school room every child is obliged to fall back in large part on nature's method. No school that was ever conducted furnishes its pupils with answers to any large part of life's questions. We are all compelled to resort to experience, to observe, interpret, formulate tentative conclusions, and try them out to see how they work, till we conquer our world, or break our lives against it.

A word on the other point - a process that has always been going on in the world - by which I mean discovery. What I have just said applies in a sense to this point also. Every man is a discoverer from childhood up. But I am thinking now of the

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~~things~~ discovery of things previously unknown, not only to the individual discoverer, but to the race. The world has always had its Galileos, its Christopher Columbuses, its Newtons and its Franklins, its Darwins, its Pasteurs - men whose curiosity has pushed them out to and beyond the frontier of human knowledge. And organized education has taken account of them, first by denial and opposition, then by acceptance, and finally by canonization and dogmatic reaffirmation.

The new thing of which I am speaking is the definite recognition of this method as that by which the world gets ahead, its definite acceptance by educators, and the definite incorporation of it into our system of education. The great historic discoveries have been simply exceptional instances achieved by men who have escaped the process of repression to which organized education endeavored to subject them.

Simple as the matter is, simply the openeyed adoption of a method as old as human nature, and in its incorporation into the processes of education from which it has been hitherto largely excluded by dogmatism - simple as the fact, its importance can hardly be overstated. It is giving us a new education, a new morality, a new world.

For this world old process as thus definitely organized and recognized we have adopted the word research.- A word that you will scarcely find in any book over fifty years or in any college catalog over thirty years old, but which is today the outstanding word in our education vocabulary.

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What then do these results of research and the establishment of research in the sphere of medicine mean for the University Medical School? Fundamentally it means simply this, that the University Medical School of today ought to represent the University ideal at its highest and the spirit of the medical profession at its best. This, I contend and you will admit, is a high standard. It demands that the University Medical School shall stand for the discovery of all possible facts contributory to human health, and the training of men who will not be mere repeaters of formulas or practitioners of rule, but themselves investigators, accurate observers and keen interpreters, with eyes and mind open to all the facts. It means that controlled by the ideal of service, and by the ambition for progress, it will seek to train investigators and teachers and practitioners, but all of them controlled alike by the spirit of research and of service. In setting this as the standard for the University Medical School I am not meaning to say that any other medical school should have any other ideal. I mean only that the relationships and connections of a University Medical School furnish to it an atmosphere and facilities that other schools are less likely to possess and which make more evident and imperative its duty to meet these high obligations. But shall we be a little more specific?

1. It means that the day of the old "give and take" method of instruction is gone, not to return. It may linger on in obscure corners of the educational world, just as the snow of winter remains in the deeper northern valleys when all the rest of the world is green with the verdure of spring. But it is an anachronism that has no proper place in modern education, least of all in a science which is making the rapid progress that

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medicine is now making.

Certain facts the student must of course know. At every stage of education the acquisition of the established and fundamental data is a necessary part of the process of education. The possession of them is necessary to the practice of research or of the art to which they pertain. But it is an utter waste of valuable time for the professor of medicine to spend the class room hours in rehearsing these facts to the student or having the student recite them to him. There are text books from which they can be learned, and brief examinations will serve to discover whether the student has acquired them. The principal business of the teacher must be to see to it that under his guidance and inspiration the student acquires what no text book can impart, the investigative attitude of mind, and actual ability in research.

The methods of doing this will of course vary in different subjects and even according to the genius of the individual instructor. The point I am emphasizing is that while education must include the acquisition of the inherited store of information on the subject under discussion, it must, especially in a subject which is at the stage which all departments of medicine have now reached, emphasize not less but more the investigative attitude of mind and the practical acquisition of the tools of research.

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2. A second consequence of the progress which has been made in medicine and in our perception of the true nature of education is that the curriculum of a University Medical School must include a much larger number of courses and subjects than any single student can be expected to take. I confess that I speak here without that exact knowledge of the field which would enable me to illustrate this assertion as forcibly as I might in some other realms of knowledge. Yet I am sure I am right in thinking that on the one hand the subjects valuable for a physician to know, and necessary to be known by some physicians, are far beyond the possibility of ~~anyone~~ student's acquiring them in a period which it is reasonable for him to spend in school; and on the other hand that a University School cannot afford so completely to misrepresent the present stage of medical science as would be done by confining the courses offered to a list which a student could cover in, let us say, four years. In another department of the University with which I happen to be familiar, the number of major courses offered is about sixty. Of these, three are required for the professional degree, from six to twenty for the specialist degrees, and no student probably ever took more than thirty, very few over eighteen. I cannot think that the situation is utterly different in medicine. In short, the University Medical School must undertake with a certain approach to completeness to reflect the present state of knowledge and of outlook in the field of medicine, with its windows always open toward the still unknown, and the student must be expected not to cover this whole field, or to acquire a complete medical education, but to begin a process of education which he will carry forward as long as he remains in the profession. It may probably

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be left to him, with some suggestions from the Faculty, to see to it that he is prepared to meet the conditions imposed by the State law as a prerequisite to his becoming a licensed practitioner.

If it be urged that students cannot be expected to take more work or other work than that which the law requires, the answer is that experience shows the contrary. Of 111 students who completed their clinical work and went on to the clinical courses in the University of Chicago last year, 81 had done more work than was required for this promotion. On the other hand, among students doing work in the pre-clinical departments, there were 14 who had already received the M.D. degree and who had evidently therefore returned after achieving the professional degree to do further work in pre-clinical subjects, and there were 4 doctors of Philosophy who apparently included in their pre-clinical work more than enough work to achieve the Ph.D. degree. With a curriculum organized as above suggested, the tendency to exceed the legal requirements in the interest of breadth and thoroughness of preparation would undoubtedly be still further accentuated.

3. The University Medical School must make extensive provision for research on the part of professors and fellows. There is a twofold reason for this. First the researches already made have yielded results of so great value, that the continuance of research is imperatively demanded in the interest of the continuance of this process, and there is no place so good to conduct research as in the School of a University, to which research is the very breath of life. But in the second place the prosecution of research is necessary to give to the school its proper educational atmosphere

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The student must do all his work in an air charged with the spirit of research. Nor can such research be limited to that which promises to yield results immediately available for teaching or practice. No one can tell which will prosper, this or that. The University must not only tolerate investigations which have no immediate goal in sight except the increase of knowledge and which may not for years make definite contribution to Medical Science and the improvement of medical practice.

I am sure that I do not need in this presence to elaborate or urge this point. You are already familiar with the numerous instances in which research prosecuted from sheer interest in the enlargement of the field of knowledge has in the end proved to be of inestimable practical value. Research cannot be successfully prosecuted as one builds a house, by contract calling for a specific result at a given date with penalties imposed for delay. It must breathe the atmosphere of freedom and adventure. Seeking ~~xx ulkixix~~ ~~fxatxafx@hx~~ ~~xxxxx~~ India one may find America. Seeking an ultimate fact of Chemistry one may find an effective remedy for disease.

Even the great manufacturing corporations have recognized this principle and freely appropriate large sums of money for research without presenting the problem or the period to be spent in studying it. Even more necessarily must the University do so. It is built on the faith that all knowledge is worth seeking and will eventually be to the advantage of humanity, whether by sheer enlargement of his intellectual horizon, as is largely the case with astronomical researches, or by some practical alleviation of pain or shortening of the day's labor. This faith of the University the

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University Medical School must share and exemplify this faith.

4. The University Medical School should be such not in name only, but in fact, and as such recognize itself as an integral part of the University. A University is not properly an assemblage of unrelated schools, each living its own separate life, but a group of schools, each conscious of its relationship to all the rest and participating in the life of the community as a whole. That a University Medical School will find advantage in an intimate relation between the clinical and the preclinical departments and between both these on the one side and those of Physics and Chemistry on the other, is so self evident as barely to require mention. Nor need one spend any time in proving that physical contiguity is itself conducive to such intimacy of intellectual relationship. The fact on which for the moment I wish to lay stress is the desirability that the members of the faculty of the University Medical School shall take a conscious and active share in the common life and thinking of the whole University community. They have their contribution to make and to that life. There are advantages to them to be gained from participation in it. The physician, like the lawyer and the minister, is not simply a practitioner of a profession, but a citizen of the nation and of the world. Contact with the members of other faculties is a matter of mutual advantage, a give and take by which both giver and receiver will profit.

5. The University Medical School must always keep in view its ultimate purpose to serve humanity. It must be scientific but its science must be for men its ultimate aim the benefit of mankind. It must have laboratories for scientific investigations in every subject that pertains to normal physical life and to pathological conditions. But it must also have hospitals, and in

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6. The modern University Medical School must be richly endowed. Hospitals, laboratories, research, competent instruction all involve heavy expense. We have moved along distance from the days in which a group~~ing~~ of physicians could supplement their income from practice by conducting a medical school for pecuniary profit. In the University School of today, in any thoroughly scientific medical school tuition fees of students can provide but a small part of the necessary expense of maintenance - to say nothing of the capital expense for buildings and equipment. A Medical School equipped and maintained according to the ideals I have been trying to set forth calls for a capital investment of not less than ten million dollars, and double or treble that sum is not too much if the school is to include in ~~the~~ its scope all the specialties of medicine and surgery. Such resources are possible only to institutions supported either by the State or by the generous gifts of public spirited men of wealth. Fortunately there exists in America such a recognition of the value of the scientific school of medicine and so large a number of men and women of means who are disposed to return to society in voluntary gifts the profits of the business in which they have engaged, as together give us hope that we may reasonably hope ----- the wonderful advance of the last forty years from

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JAN 24 1924

The President's Page of the Cap and Gown, 1924.

P3

There is a great deal of discussion in these days as to what is the real "objective" of education. For working purposes, may we not say that the object of education is to enable the individual to adjust himself to his world and the world to himself? To make these adjustments one needs to know something of oneself, to know something of one's world, and to have an appreciation of the relative value of things in the world, but besides this to learn how actually to live in the world, getting the best out of it and giving one's best to it. This means learning how to work, how to play, and how to live with other people. This knowledge and these skills are not acquired in succession, one finished and then another begun, but in large part parallel to one another. Yet in general also, we learn to play before we learn how to work, and we practice getting on with people before we begin to practice our profession.

Ernest D. Burton

So it comes about that while acquisition of knowledge is a part of all the stages of education and the development of appreciation is a life long process, social relations fill a larger part in college than in the graduate and professional schools, and the learning how to work, how to practice our special art or business, has the larger place in the graduate and professional schools.

If this is clear, then, the college and the higher divisions of the University ought to have mutual respect and practice mutual cooperation. The development of broad intelligence, of love for the finer things of life, of the social consciousness and the social conscience, the acquisition of the ability to think clearly, and of good will, and the development of personality - these important things belong to The College. And in the degree in which they are well achieved will the student be well equipped to get the most out of the later years of his University career, or for life, if indeed college days and his

University
are not

There is a great deal of discussion in these days as to what is the real "objective" of education. For working purposes, may we not say that the object of education is to enable the individual to adjust himself to his world and the world to himself? To make these adjustments one needs to know something of oneself, to know something of one's world, and to have an appreciation of the relative value of things in the world, but besides this to learn how actually to live in the world, getting the best out of it and giving one's best to it. This means learning how to work, how to play, and how to live with other people. This knowledge and these skills are not acquired in succession, one finished and then another begun, but in large part parallel to one another. Yet in general also, we learn to play before we learn how to work, and we practice getting on with people before we begin to practice our profession. So it comes about that while acquisition of knowledge is a part of all the stages of education and the development of appreciation is a life long process, social relations fill a larger part in college than in the graduate and professional schools, and the learning how to work, how to practice our special art or business, has the larger place in the graduate and professional schools. If this is clear, then, the college and the higher divisions of the University ought to have mutual respect and practice mutual cooperation. The development of broad intelligence, of love for the finer things of life, of the social consciousness and the social conscience, the acquisition of the ability to think clearly, and of good will, and the development of personality - these important things belong to the College. And in the degree in which they are well achieved will the student be well equipped to get the most out of the later years of his University career, or for life, if indeed college days and his

University career.

Therefore, in full view of the fact that College days are not the whole of life, but that well lived they lead us to better things, I commend to our undergraduates the opportunities and the joys of their College life, its generous friendships, its noble rivalries, its matching power with power, its helps to self discovery, and its constant tests and revelations of personal efficiency. May I here repeat the closing sentence of my greeting to new students at the opening of the year:

If you will do your part, the University will do its utmost to help you to get the best things out of life, to stand for the best things in life, to find your place, and do your work.

Ernest D. Burton

JAN 24 1934

The President's Page of the Cap and News, 1934.

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Ernest D. Burton

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his University career, or for life, if indeed college days end his

2
VASSAR COLLEGE ALUMNAE

Nov. 16, 1923
Per. P 3

III. What then is the business of a college?
Personal Introduction

1. To develop personalities, not facts or ideas or tools,
Subject Introduction - no apology.

I. Not to become a Research Institute

1. Research primarily concerned with things - personalities

The College with personalities participation in life and a

2. Research - addition to sum of human knowledge and

College student not ready. Illustration: Roy Chapman

Andrews, Noe The world's greatest need; the college

3. Yet the College is concerned with Research. The day of the

the college that simply imparted knowledge has gone by.

Such a process: college do to accompany this end?

a) Is against nature students to place themselves in

b) Fails to prepare for future living acquire such

The College should cultivate the spirit of research?

The faculty must be engaged in it - especially in reference

to their own task of College Education of where he is.

II. Not to be a Trade School - not to follow precepts, to

Trade Schools necessary to make men human perform tasks, to

not by thinking their way through, but by following rules -

blacksmithing, barbering, teaching, preaching. we thought ---

This is not the business of the College. power to think indispensable

Not averse to preparing students for their future occupations

provided this is done on a basis of fundamental facts and

thoughtful thinking through.

IV. Corollaries

1. The College develops personalities, cannot create

Not all people capable of such development, therefore

select them. More important than formerly.

Nov. 10/1923
93

III. 1. 2.

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III. What then is the business of a college?

1. To develop personalities, not facts or ideas or tools, but people. adapted to produce personalities. The

2. Statement calls for explication - potent educational

The business of the college is to develop personalities that are capable of a large participation in life and a large contribution to life, especially of wise and effective social leadership.

Prescribed curriculum

3. Defense: The world's greatest need; the college

Free electives

capable of producing them - not completely, but starting Sympathetically guided individualism. them in the right direction.

4. What must the college do to accompany this end? to

a) Enable all its students to place themselves in the world. Help each student to acquire such that the knowledge of the physical universe, history of the people, the race, structure of society, and of the individual as will give him a sense of where he is.

b) Teach them to think - not to follow precepts, to practice an art or play the game according to rule, but to think.

c) The development of character. If once we thought --- disillusioned - knowledge --- power to think indispensable prerequisite. But apart from character, dangerous. The institution that gives the former must also give the latter.

IV. Corollaries

1. The College develops personalities, cannot create Not all people capable of such development, therefore select them. More important than formerly.

subject given. More important than formerly.

Not all people capable of such development; therefore

1. The college develops individuals; cannot change

II. Colleges

Give the people.

The institution of a class the former was given

Development: But what does development mean?

Development - knowledge --- But to think independently

a) The development of character. If once we know ---

But to think: a person's mind is not a machine

Development is not of body but of mind; it is not

b) Then we go to think - not to follow blindly; so

Individual is not a machine; it is a person; it is

the mind; it is the mind; it is the mind; it is the

Knowledge of the history of the world; it is the

the mind; it is the mind; it is the mind; it is the

c) Hence all the students go to college to learn

1. But what are the colleges to accomplish and

then in the history of the world; it is the

of the world; it is the world; it is the world; it is the

2. Hence the world is the world; it is the world; it is the

the world; it is the world; it is the world; it is the

the world; it is the world; it is the world; it is the

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3. Hence the world is the world; it is the world; it is the

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1. To develop individuals; not to create a world of people

III. What then is the purpose of a college?

2. It must deal with its students as individuals. Mass education ill-adapted to produce personalities. The touch of the individual is the most potent educational power. Better a few so educated than many sent through a mill.

Three periods:

Prescribed curriculum

Free electives

Sympathetically guided individualism.

3. Include in its plans all the influences necessary to develop ~~the~~ strong personalities.

But after all the main thing that I want to say is that the business of the college is to develop personalities, people capable of large participation in life and of large contribution to life.

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Prescribed curriculum
Free electives
Sympathetically guided individualism.

3. Include in the plans all the influences necessary to develop the strong personalities. Place character in But after all the main thing that I want to say is that the business of the college is to develop personalities, people capable of large participation in life and of large contribution to life. It is not a case of where to go, but of how to go - not in false progress, but in true progress.

It is not a case of where to go, but of how to go - not in false progress, but in true progress. The function of a college is to develop personalities, people capable of large participation in life and of large contribution to life. It is not a case of where to go, but of how to go - not in false progress, but in true progress.

IV. Conclusion
1. The College develops personalities, cannot escape. Not all people capable of such development; therefore select those who are capable.

THE PRESIDENT'S ADDRESS AT THE COMMEMORATIVE CHAPEL ASSEMBLY¹

¹Address delivered by President Ernest DeWitt Burton at the Commemorative Chapel Assembly in Leon Mandel Assembly Hall, October 1, 1923.

Thirty-one years ago today at this hour, in what was then the University Chapel at the north end of Cobb Hall, the first chapel service of the University was held. And at the beginning of each autumn quarter since, an anniversary chapel has been held. For some years the same persons who took part in the original service took the same parts in the anniversary service. But that is, of course, no longer possible. Of those who participated in that first service, President Judson alone is living, and he, today for the first time in thirty-one years, is absent.

But you who are here today are, I am sure, more interested in the future of the University than its past, and rightly so. It is in its future that you are to have another part.

Every autumn quarter begins a new period in the life of the University. Each autumn brings a large body of new students, and each year we take account of stock and redefine our ideals. In one respect this is perhaps especially true today. Thirty-one years ago we were keenly interested in our numbers. I remember to have heard President Harper say that on the morning of October 1 he sat in his office in Cobb Hall and wondered whether there would be any students. Numbers were a matter of life and death. If we had no students, there would be no University. That has been decreasingly so year by year, but still we have been encouraged each year by our increasing number.

Statistics:

Number in the Faculty October, 1892.....	92 (above rank of assistant)
Number in Faculty October, 1923.....	405 (above rank of assistant)
Number of students October, 1892.....	510 (October 1)
	594 (Final for Autumn quarter)
Number of students in year 1892-93.....	744
Number of students in year 1922-23.....	12,745
Total number of buildings, October 1892.	4
Total number of buildings, October 1923.	44
Total property, June 30, 1892.....	\$ 3,171,566.37
Total property, June 30, 1923.....	\$51,336,735.01
Expenditures 1894-95.....	\$ 543,989.35
Expenditures 1922-23.....	\$ 3,315,669.53

At length we have reached the point when we no longer expect or especially desire further increase; when we feel that the question of quality not only overshadows that of numbers, but even puts it out of consideration. We do not even mention larger numbers among our hopes, but speak only of the quality of our work.

This fact is a powerful challenge to the definition of our ideal in spiritual terms only. It is from this point of view that I want to speak to you today of some of the things for which the University stands and will stand in the future, and for which we hope you will stand.

1. The University will stand for scholarship. That is an essential characteristic of a University, without which it is a University in name only. A business house may stand for honesty and service and quality of goods. But it does not stand for scholarship. An amusement hall may stand for clean, healthful amusement, relaxation, and refreshment of view. *The University stands for scholarship, and it is no place for those who are not interested in scholarship.*

But let me remind you what scholarship is. It is not pedantry. It is not dry-as-dust facts. It is primarily an attitude and secondarily an achievement. It is an interest in knowing things, a desire for truth, an insatiable curiosity, not about the trivial and the unimportant, but about the great things of the world and of human life. As an achievement, it is the acquisition of knowledge, and still more, a confirmed attitude of openmindedness toward truth and acceptance of it.

You will learn to sing the Alma Mater and to say of the University:

She could not love her sons so well
Loved she not truth and honor—

That is the spirit of scholarship and it is the spirit of the University.

2. The University will stand for the ideal of a symmetrical and well-balanced life. It is primarily a place for hard work. There is no room for the idler here. Amusement is not our principal business. I once asked a professor in a European university what it was necessary for a student to do in order to get a degree in his university. His answer was, only not to forget what he knew when he came. That is not our spirit—unless you have come here expecting to work hard you have come to the wrong place. But we do not expect you to spend all your waking hours in study. There is room here for social contact of student with student, time for you to look after your health, and the cultivation of your manners. We believe in physical culture and athletics, we believe in social intercourse and recreation. But we believe in them all as agencies of education and as concomitants of the principal business of the place.

3. The University will stand—more I think in the future than in the past—for interest in and concern for the individual. We are determined to escape from the tendency to a mere mass education, which is so strong today and the almost inevitable result of the great demand for education. We do not expect to know you as so many hundred freshmen. We expect that in the case of each of you there will be at least one officer of the University who will know you as an individual and counsel with you as a friend whom he knows and understands.

4. On the other hand the University will aim to create a community consciousness. You are all individuals, each with an individual consciousness. But you are even more truly members of a community, parts of a social organism. You are not simply preparing for life. You are living, and preparing to live only as each stage of life is a preparation for the next. We hope, therefore, that you will feel yourselves responsible members of this community, and will take part in all phases of its life, learn to do team work, acquire the art of social living.

5. The University will stand for character—high moral character. I have said that scholarship is an essential characteristic of the University. But it does not follow that it is the most important element of its life. High character can never entitle the student to the University degree if there be not also scholarship. But neither can any amount or degree of scholarship atone for the lack of character. We are engaged in the business of producing men and women who can play honorably and efficiently their part in life, and we know they cannot do this without high character. Therefore, we desire to create an atmosphere calculated to develop character. And we hope you will yourselves not only respond to such an atmosphere but will help to create it. We invite you all to take your part in creating and maintaining the moral standing of the University community.

6. Finally, the University will stand for religion. I shall not stop to define the relations between religion and morality. Suffice it to say that religion is something more than morality, and that the University will stand for both. Nor shall I stop to define the precise type of religion for which it will stand. In fact, it is not primarily concerned with that. What it is concerned with is that no life, whether of individual or community, is complete or symmetrical without religion. I doubt if there was ever a time in the history of the world when the need of religion as an element of human life was more evident than it is today, or when leading minds were more frank to affirm its indispensableness. Some of you have read the very significant utterance of Ex-President Wilson in a recent issue of the *Atlantic Monthly*:

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

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You will all remember that in the speeches which President Harding delivered on that journey which was interrupted and ended by his sudden death he expressed in different words the same sentiment. And it is a significant fact that President Coolidge has already made it plain by his conduct that he stands on the same platform. But it is not our presidents only that are preaching the importance of religion. Some of you have seen a manifesto prepared by Professor Milligan, formerly of our Department of Physics, and signed by some scores of scholars in many departments of study, affirming the essential harmony of science and religion, and implying the imperative need of both. And if you look over the pages of our leading magazines, you will find constant evidence of the same thing.

But it is not because it is the fashion of the hour that the University will stand for religion. It will stand for it because we believe that the whole history of the race shows, and never more clearly than now, that learning and religion can never be safely divorced. Each needs the other. Religion needs the free atmosphere of the University to keep it from becoming superstition or bigotry. Learning needs religion to keep it from becoming selfish and pedantic.

The University will therefore stand for both—not to prescribe for you the type of character of your religion—not to impose on you creed or ritual, but by its chapel and its Sunday service and in various other ways constantly to remind you that religion self-chosen, self-directed, unconstrained individual and social, is an essential element of the highest and of life.

It is in a University that will stand for scholarship, for a symmetrically developed life, for consideration for the individual, yet for the cultivation of a community spirit, for character and for religion—it is in a University that stands for these things that I welcome you to full membership, and I hope that every day you spend here will add to the richness, fulness, and depth of your life.

Number of students in 1923-24	1,177
Total number of students in 1923-24	1,177
Total number of students in 1923-24	1,177
Total property, June 30, 1923	\$1,177,000.37
Total property, June 30, 1923	\$1,177,000.37
Expenditures 1922-23	\$1,177,000.37
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At length we have reached the point where we no longer expect or especially desire further increase; when we feel that the question of quality not only overshadows that of numbers, but even puts it out of consideration. We do not even mention larger numbers among our hopes, but only of the quality of our work.

The University is a place where the definition of our ideal in education is not only a matter of fact, but a matter of faith.

1. The University will stand—sure I think in the future than in the past—for interest in and concern for the individual. We are determined to escape from the tendency to a mere mass education, which is so strong today and the almost inevitable result of the great demand for education. We do not expect to know you as so many hundred freshmen. We expect that in the case of each of you there will be at least one officer of the University who will know you as an individual and counsel with you as a friend whom he knows and understands.

2. On the other hand the University will aim to create a community consciousness. You are all individuals, each with an individual consciousness. But you are even more truly members of a community, parts of a social organism. You are not simply preparing for life. You are living, and preparing to live only as each stage of life is a preparation for the next. We hope, therefore, that you will feel yourselves responsible members of this community, and will take part in all phases of its life. Learn to do team work, acquire the art of social living.

3. The University will stand for character—high moral character. Character and scholarship are essential characteristics of the University. Character is so very important that it is the most important element of education. High character is the true basis of scholarship. We are engaged in the business of producing men and women who can play honorably and efficiently their part in life, and we know they cannot do this without high character. Therefore, we desire to create an atmosphere calculated to develop character. And we hope you will yourselves not only respond to such an atmosphere but will help to create it. We invite you to take your part in creating and maintaining the moral standard of the University.

4. The University will stand for scholarship. Scholarship is the foundation of all learning. We are engaged in the business of producing men and women who can play honorably and efficiently their part in life, and we know they cannot do this without high character. Therefore, we desire to create an atmosphere calculated to develop character. And we hope you will yourselves not only respond to such an atmosphere but will help to create it. We invite you to take your part in creating and maintaining the moral standard of the University.